1:Spier E-5 (1929-1933) 1933 NT15 River Yumans NT15
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352 [354] 513 confined by any sort of built fireplace. Sleeping places were on each side, marked by bundles of coarsely woven blankets of cotton to serve as mattress and covering. The parents of the household slept together at one side, with their smaller children between them to prevent them getting in the fire. Older children and other relatives slept on the opposite side. It was said that parents always slept on the north side, but in at least one household described in detail, they occupied the opposite side. Guests [574] were placed in the best sleeping place, the rear of the house (the west side), so that they might have the fire between them and the doorway.[6] A big fire was built late in the afternoon to warm [354] up the house for the night. The beds were arranged so that they [721] always slept with their heads to the east. Men kept their bows and arrows at their heads on stormy nights for then the enemy could be expected. Men slept with their breechclouts on; women [291] took off their willow skirts and wore only the little under-aprons.

[522] They tell as a joke of a man who ran out at a false alarm of the enemy. His wife grabbed for her skirt in the dark, but caught hold of the fringe of his breechclout by mistake, and tore it from him. He ran out naked with his bow.

342 The several parts of the interior were not named. Someone sent to find something in the house would be told he could locate it in "the middle" (vuto") or "east wall," "south wall," etc. The names of parts of the construction are not altogether peculiar to a house:

[192] ava', house
wŏlpo", post (wŏlpo" tŭkuvu', middle post; wŏlpo" kwinlpaal'a, side post, of a house having three rows of posts)
wucwe'xl, wall (*of* a house only); cŏvi'k, vertical wall pole; itcami'alʰ, horizontal rib; tcapĕtu'm, thatch
mai', "top, high," roof
deʰvăm, dirt layer (but dirt in ama't)
vuya', doorway; vuya'pĭk, entry (There is no specific name for the door-flap itself)

343 Probably every house was provided with a flat-roofed shade (matʰk,iă'lʰ): every existing house has one. This was sometimes built against the front (east side) of the dwelling, where two posts supported the outer edge like a porch roof, but it was usu-

[6] For the arrangements of an actual family, see p. 226.

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Maricopa
Halchidhoma

CHAPTER IV

DRESS AND ADORNMENT

Everyday clothing for both sexes was quite scanty. A man wore a breechclout, a woman a fringed skirt with brief aprons beneath; young children went naked. A cape of rabbit-skin or a cotton blanket was thrown over the shoulders against the cold. Hats were unknown, and sandals used only on journeys. So far as is known Maricopa and Halchidhoma had identical clothing and adornment. Scanty clothing and the bare foot habit aligns these tribes with Californian and Basin peoples. On the other hand, while the woman's fringed skirt is Californian, the breechclout is not, but aligns with other Southwestern peoples and the east.

Garcés stated of the Halchidhoma in 1776, "It must be observed that these Jalchedun Indians are the best dressed [of the Colorado River tribes], not only in such goods as they themselves possess, but also in such as they trade with the Jamajabs [Mohave], Genigueches [Serrano], Cocomaricopas, Yabipais [Yumans of upland Arizona generally], and Moquis, obtaining from these last mantas, girdles, and a coarse kind of cloth (sayal), in exchange for cotton, of which they raise much." Previously (1774) he had written, "The majority of them go dressed with blankets and blue cloth from Moqui and the Pimería."[1]

In 1744 Sedelmair simply observed of the Cocomaricopa, "The women all go honestly garbed, some with petticoats of cotton or deerskin; most covered from the waist to the knees with inner bark of the willow, of which, pounded and prepared, they make a sort of petticoat."[2]

The people of Gila Bend (Kaveltcadom, Maricopa, or both) were described by Font in November 1775 as going "dressed in their blankets of cotton and likewise others of black wool, with white stripes, which they obtain from El Moqui [Hopi]." Very significantly he added, "Here we began to see the women with little skirts such as the Yumas wear, which they make from the inner bark of cottonwood and willows. This, with a deerskin which they tied and wear from the waist down, is their attire. The men go somewhat covered with blankets." Just previously he had observed of the Pima below Casa Grande: "Of the sayal they make their cotton breeches, and those who did not have breeches supply their place with a blanket gathered up and tied, while the women cover themselves

[1] Coues, II, 423; Bolton, *Anza's California Expeditions*, II, 386.

[2] Sedelmair, p. 851.

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Maricopa

with deerskin." The same substitute for breechclouts was observed by Bartlett, who in the summer of 1852 remarked that "the dress of the Coco-Maricopa and Pimos is the same. . . . . The men in general go naked, except the breechclout. A few, however, are provided with their native blankets of large size, which they fold and throw over their shoulders in the manner of the Mexicans. Some fasten them around their waists in graceful folds, letting the ends fall to their knees; then drawing a cord between their legs and attaching it to their waists, their garment resembles a capacious pair of pantaloons. I suppose that all are provided with cotton blankets; but, owing to the almost incessant heat of the day, they seldom wear them. At night, when cool, these constitute their sole covering."[3]

It is doubtful that the men ever went wholly naked.[4] While none of my informants had witnessed truly aboriginal conditions, Last Star believed that in earlier times, say in his father's day, men never went without at least a breechclout, not even old men.

It must be borne in mind that mid-winter on the Gila is quite cold. Yet the Maricopa did not carry torches to warm themselves in the manner of the lower Colorado tribes, as attested by Alarcon and other Spanish writers.[5] When travelling, the Maricopa would scrape ashes into a hole, covering these with dirt, to lie on for warmth.

The man's breechclout was a woven strip of willow bark, less than a foot wide, hung fore and aft over a belt. The pendent flaps hung to the knees in front, to the upper calf behind. Some had only the central portion woven, that which passes between the legs, and the ends hanging in fringes. According to Kutox the clout was woven on a horizontal loom: a continuous warp passed to and fro over the loom bars, with willow strings as wefts twined across at intervals of one and a half inches. Last Star's information is rather to be trusted: that the strip was woven of bark strands in checkerboard weave, without the use of a loom. A specimen he made illustrates this (Plate IV, *a*).[6] The belt was

[3] Bolton, *Anza's California Expeditions*, IV, 49, 52, 53; Bartlett, *Personal Narrative*, II, 229; cf. I, 452.

[4] Cf. the Yuma (Forde, *Yuma Ethnography*, p. 92).

[5] Sedelmair implied that the custom was in vogue on the several rivers he traversed in 1744, among them the Gila, but one cannot be certain that he was not generalizing from what he saw on the Colorado River (Sedelmair, p. 851).

[6] Peabody Museum, Yale University, No. 19077.

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PLATE IV

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DRESS AND FISHING BASKETS

(*a*, Man's breechclout of willowbark; *b*, woman's skirt; *c*, hairbrush; *d*, fisherman's basket; *e*, fishing scoop)

[FACING P. 95]

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
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a stout willow bark cord rolled on the thigh. This was tied at one side at the hip. Belts of human hair, their own or enemies', known to the Yokuts and in southern California,[7] were not used. 291●

The woman's fringed skirt was also of willow bark. It descended to mid-calf, hanging free in a thick bushy mass covering the thighs as fully as the front and buttocks. In other words it was in no sense two aprons as among the generality of Basin and Californian peoples. The thighs were covered at all times.[8] A belt, a cord of this bark rolled on the thigh, formed a foundation over which one end of each strand was doubled. In a specimen[9] made by Last Star (Pl. IV, *b*) these strands are held in place by two willow bark cords twined through them immediately below the belt or foundation cord. At each end the twined cords are crossed and tied to the belt-foundation in a square knot. By this twining the bark strands are pulled together as closely as possible. Kutox described an alternative method for fastening them: a cord sewed through them close to the belt cord. Since informants spoke of the skirt as woven on a belt-foundation, it may well be that several such strands were placed close to the belt. At least, the fringes hung free in a bushy mass, neither twisted, rolled, nor knotted together. These strips of willow bark were narrow, string-like, not broad like those seen among the lower Colorado tribes. Women did not use an additional belt to secure their skirts.

Under the skirt was worn a little apron in front and another behind. These were fabrics of cottontail rabbit skin or fine willow bark closely woven, about ten inches wide, sixteen or more inches long. These correspond to the small under-apron worn by the Havasupai women.[10] [281] [171]

Bartlett, on the other hand, mentioned only skirts of cotton cloth. "The women fold the smaller blankets or other cloths, and pass them around their loins, letting them hang to their knees. They are sometimes fastened with one of the 175 291

[7] Kroeber, *Handbook*, p. 840.

[8] In contrast, I was told, Yuma women's skirts were scanty on the outside of the thighs.

[9] Peabody Museum, Yale University, No. 19078.

[10] Spier, *Havasupai Ethnography*, p. 188.

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291 [175] belts before mentioned [woven bands, three or four inches broad], but are generally kept in place by simply tucking one end in."[21] Font, as we noted above, saw skin skirts in use as well.

28 29 Robes used in winter were rabbit skin capes and cotton blankets. The latter were never cut nor woven with a slit, poncho-like. Bartlett and Font mention only cotton and woolen blankets. The rabbit skin cape (kwĭlŭ'l), made by both Maricopa and Halchidhoma, was rectangular and came only to the waist or a little below. (When plenty of skins were available, this was made longer and served as a blanket as well. But such blankets were seldom used; pelts never.) The rabbit skins were cut spirally into strips, which were wound along thin sticks so as to dry as spiral cords. Old women made these capes. The worker tied one end of a rolled willow bark cord to her toe and the other end around her waist, to serve as a taut foundation for the fabric. One end of each skin strip was lapped over this cord: when the strip was long, it was doubled back to pass over the cord again. These strips were then fastened by a second cord, set close to the foundation cord, which was wound once around each successive strip and its short lapped end. At intervals of a hand's span other cords were twined through the pendent strips parallel to the foundation cord.

[115] [286] A "woven" (probably twined) willow bark robe was also worn, according to Kutox. Last Star emphatically denied its existence. It was rectangular, not square; a span in length, and hung almost to the ankles behind. Loose ends of the fabric tied together in front of the breast served to hold it on, no belt being used. Those of men and women were alike.

291 Little children wore nothing. When they were seven to nine years old, the breechclout and bark skirt were adopted. Somewhat earlier a little rabbit skin blanket might be tied about their middles, but such covering was given girls rather than boys. Bartlett remarked, "Although the men and boys go naked, I never saw a girl, however young, without clothes around its hips similar to those worn by the women."[22]

292 [484] Sandals were worn by both sexes only when travelling. At

[21] Bartlett, *Personal Narrative*, II, 224, 228.

[22] *Ibid.*, p. 231.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

home they went barefoot, as they do today. Moccasins have never been used. Sandals were formerly woven of willow bark, but since the acquisition of cattle, rawhide has been the favored material. Woven sandals were said to have come over the top of the foot and to have looked somewhat like shoes, hence they may have resembled the slipper-like forms of the Paviotso.[13] The manner in which these were fastened is somewhat obscure: it seems that a twisted willow bark string was laced through loops all around the foot and then carried back and forth over the instep from loop to loop. The rawhide sandal was slightly larger than the sole of the foot (Pl. XIV, *e*).[14] A separate piece of rawhide was inserted through slits under the arch of the foot, the ends of which came up on each side to take the heel-strap. These cuts were not made vertically, but with the knife held obliquely (i.e., with its handle inclining toward the margin of the sandal), in order that the thin edges of the slits might lie flat on the inserted strip. The position of these slits was one finger length from the rear end of the sandal: this was gauged by inserting the rear end between the fingers. The sandal was held on by two thongs, knotted beneath the sole at the toes and passing, one between the big toe and the first, the other between the middle toe and the third. In the several specimens seen the first of these was a rawhide thong, the latter a rolled cord of willow bark or cloth. These passed in back of the heel where they were permanently bound into the heel strap. The latter was a cord or thong passing back and forth behind the heel between the two ends of the rawhide strip that went under the arch, and wound with the soft inner bark of the willow to prevent chafing. Sandals were moderately valuable, because one could not travel far without them. An old woman from whom I bought a pair, her only footgear, brought them, repeating somewhat humorously, "Oh, my precious feet (i.e., the sandals)! I have to part with them."

Crude leggings were also worn by men. These were broad

[13] Lowie, *Notes on Shoshonean Ethnography*, p. 218.

[14] Washington State Museum, No. 2-11878.

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Maricopa

291 pieces of deerskin wrapped around the leg below the knee, bound in place by a strip of skin.

Although skin shirts and moccasins are credited to the Pima,[15] the Maricopa made no use of them.

The breechclout was called wemakxa'vâ; the bark skirt upu'i
192 or upu'iavâxai (avâxai' being now a woman's skirt of any mate-
291 rial); the under-aprons tilyuθi'k; the belt amĕ'l; the robe atkwĭnyĕ'p; the sandal haminy'o' acika'tĭs (haminy'o' being now any shoe), a woman's sandal xamanyu' hacâgya'dĭc ("cut out"); the legging kŭm"ĕ't.

887 Garments were made by old people; old men making breech-
462 clouts and being repaid with rabbits or whatever the recipient acquired when hunting; old women made the bark skirts. Men alone made bark or hide sandals.

[481] Old people carried staffs (n,icao'xâ, "for the old"), some four and a half feet long.

The hair was worn hanging to the waist in back and cut in a
302 bang at the eyebrows. But while the back hair of the women fell in a loose mass over their shoulders, men arranged theirs in some twenty strands, partially braided but primarily rolled. Some men let the hair at the sides hang loose as low as the breast, braiding only that at the back. There was intense pride in its appear-
[832] ance: a handsome man was reckoned one whose thick, glossy hair hung in a profusion of rolls quite to his waistline. This is the habit and attitude of the lower Colorado tribes, yet there was no attempt to lengthen it artificially as there. My Halchidhoma informant Kutox had his scanty, short hair in six braids lengthened with other human hair and horse hair, but he stated that he is the only one who had ever done this. Formerly when an old man's hair got short, he bunched it at the back of the head, where it was held in place by a woven band.[16] For convenience a man wrapped one roll around the others at the back of the head to hold them out of the way.

[15] Russell, *Pima Indians*, p. 157.

[16] My notes are not quite clear whether this was bound about the back hair alone or worn as a head band.

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The loom products had little variety: coarse, thin cotton blankets of small size, a skirt for a girl during her puberty rite, men's belts, old men's headbands, and the binding bands for cradles were all they had. The cotton blankets served as bedding: they may sometimes have been used to draw over the shoulders but they were certainly not a part of the ordinary costume. The poncho was unknown and cloth was never deliberately cut to make a garment. All of the articles were made of cotton yarn. The blankets were plain, except such as may have had a decorated selvage; the narrow bands invariably had designs.

The weaving art is now moribund, only cradle bands being made and but few of these. Hence it is difficult to get wholly adequate information. With the aid of a make-shift loom we attempted to get a description of blanket weaving from old Kutox, but he, nearly blind and with crippled fingers, could not demonstrate at crucial points. Last Star, who had himself never seen weaving, gave what must be an essentially correct account of blanket weaving. On the other hand, thoroughly adequate information on the making of cradle bands was had from Mary Juan, a young and skillful weaver, who wove at my request.

Bartlett's information on Pima and Maricopa confirms mine.

"Cotton is raised by them, which they spin and weave. Their only manufactures consist of blankets of various textures and sizes; a heavy cloth of the same material used by the women to put around their loins; and an article from three to four inches wide, used as a band for the head, or a girdle for the waist. The blankets are woven with large threads, slightly twisted and without any nap. They are made of white cotton, and are without ornament of colors or figures, save a narrow selvage of buff. . . . . The operation, of course, progresses slowly; and from the length of time consumed in spinning and weaving, they set a high price upon their blankets, asking for these ten or twelve dollars in money, or a new woolen blanket of equal size. The weaving is generally done by the old men."

Bartlett's illustration shows the weaver sitting on the finished portion of the blanket he has under way.[6]

Loom products were considered quite valuable, especially the cotton blankets. These were about the size of our small bed

[6] Bartlett, *Personal Narrative*, II, 224–26.

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to join in drinking: they had joined in battle, now they would be together drinking. Intoxication and incitement, with their proximity to the mountains while gathering the fruit, led them to set out at once against the Yavapai.

Further, Russell's Pima annals indicate conflicts rather generally distributed through the year with the greater number in spring and summer. Thus, the Yuma came against the Maricopa in October, 1833, the autumn of 1842, and in the summer of 1843 and 1857. My own information is that the Mohave raided Gila Bend in midwinter (1835?). While this tells nothing of the time their own parties set out, it at least indicates when Yuma and Mohave might be expected. Pima and Maricopa were in much the same situation respecting raids of the Yavapai and Apache and their own retaliating attacks. The Pima annals yield the following where the season is identifiable. The Apache-Yavapai came down in spring five times, in summer the same, in the autumn once, in winter twice. Pima attacks on them, either alone or with Maricopa or Papago allies, were in spring once, summer twice, and winter twice. Bartlett saw a Maricopa party set out in July, 1852.

Dress for battle was no more than everyday wear: breechclout and sandals. Older men coiled the long braids that hung on back and breast around the head, confining them with a headband. They sometimes let them hang full length until the enemy was neared, then bound them about the crown with one braid, or, like younger men, tied the ends of the braids together as they hung down the back. I am not certain that war paint differed from that on gala occasions. This included a mask-like black stripe across the eyes and horizontal lines in white across the long back hair. Similarly, the feather headdress may have been only the everyday one: a bit of eagle down or an eagle feather pendent by a short cord from the back hair. A feather bonnet, a cap with eagle feathers projecting sidewise and vertically, was worn by some to indicate their bravery, but this also was gala dress.[10]

A war party was observed by Bartlett in July, 1852. "Such as had their own cotton blankets, placed them around their bodies in folds, and over this wound

[10] See pp. 100, 157.

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habits: the men sat on chairs or if on the ground they were invariably wearing shoes or boots disturbing to the old habits. [177]

Women folded their arms with the palms of the hands flat against the breast under the biceps, fingers extended.

There were characteristic ways a seated person wrapped his robe about him. The robe, thrown over the back, was wrapped over the front, drawn well up under the chin, and the upper right hand corner thrown back over the left shoulder. I saw a number of men and women sitting with their blankets protecting the front of the body, not the back: they were drawn up under the chin, the corners thrown back over the shoulders.

After drinking they wiped the mouth with the heel of the hand. [264]

They shook hands by laying their palms together, not grasping hands, and merely moving them up and down once. At the same time, they uttered the proper kinship term and nothing more, as "My nephew." To a friend the greeting was matasavi'k, "my best friend" (lit. "we two" [?]) or more commonly perhaps, kiyi', "friend" (when one of the speakers was a woman, the form was ciyi'). Even a left-handed man shook hands with his right hand. To use the left hand was to imply some deceit. No reason was assigned for left-handedness (kusa'ŏk). The left hand was called cŏlkwĭsa'ŏk (cŏl, "hand"); the right hand cŏlgaxa'n, "good hand." [126] [192]

Men meeting on the road would greet each other with ki'lmiyĭm mo', "Where are you going?" A man would greet a woman on the road as freely and in the same terms.

Etiquette on approaching a house was prescribed. The visitor did not go in directly. He would sit or stand by the door until the occupant said, "Come in (kaxa'vŏk)." As he sat down they always said, "Go ahead: help yourself to what [food] I have (kaxa'vŏk kawi'm)," or the host would say, "Sit down while I get something for you to eat." The host would not wait to hear the visitor's errand before feeding him. They proceeded quite leisurely, smoking together, waiting until the visitor chose to unburden himself. He was never asked directly why he came. The host would ask how the visitor's people were and he would in

2:Bartlett G-8 (1850-1853) 1854
NT15 River Tribes NT15

to-day, who were to set off in the morning on an expedition against their enemies, the Apaches, north of the Salinas. They were gayly dressed, as is the universal custom of the Indians on such occasions, and mounted on good-looking horses. The chiefs who were to lead the band begged hard of me to lend them a few rifles with the necessary ammunition; which I had to refuse. As an additional inducement, which they thought I could not refuse, they offered to bring me a live Apache boy, and a girl too, if I wished; but having no desire for such additions to our party, I was compelled to decline the generous proposal.

July 1st. Our Indian friends composing the war party were up at daylight preparing for a start. They seemed to be supplied with small loaves of bread and dried meat, of which they made their morning's meal. They then decorated themselves with all the finery they could muster. Most of them had shirts of white cotton or red flannel, which they had obtained of us, and which they seemed to regard as the beau-ideal of a dress, without the addition of any other garment. Such as had their own cotton blankets, placed them around their bodies in folds, and over this wound their lariats as tight as possible; for the double purpose, I suppose, of bracing their bodies, and of protecting their vital parts from arrows. Those who possessed neither shirts nor blankets, remained as nature made them, with the addition of a little paint. On their head dresses, they had all bestowed more attention than on their bodies. Some had them plastered with clay, so as to resemble huge turbans. Others had decorated the great club of hair which hung down

2:Bartlett G-8 (1850-1853) 1854
NT15 River Yumans NT15
Pima N429

and bodies in the task. I have seen women thus employed when the thermometer stood at 110°, while their lords lay stretched out at length on their backs looking on.

Water is invariably brought by the women in large earthen vessels upon their heads resting upon a small cushion. Some of these vessels hold six gallons. This mode of carrying burdens, by which the body is kept in a perfectly erect position, tends greatly to develope the chest and add to the general beauty of the figure. Hence we see among the Indians, as well as among the lower class of Mexicans, forms which Walker might well have taken for models in his "Analysis of Beauty in Women."

As the manners and customs of the Pimos and Coco-Maricopas are the same, with the exception of their rites of burial, I shall include both in describing these customs; although there is little doubt but that the knowledge of the arts which they possess originated with the Pimos. Cotton is raised by them,* which they spin and weave. Their only manufactures consist of blankets of various textures and sizes; a heavy cloth of the same material used by the women to put around their loins; and an article from three to four inches wide, used as a band for the head, or a girdle for the waist. The blankets are woven with large threads, slightly twisted and without any nap. They are made of white cotton, and are without ornament of colors or figures, save a narrow selvage of buff.

* I brought home with me the seeds with samples of this cotton, which was pronounced equal to the best Sea Island. The seeds I distributed among various planters.

2:Bartlett G-5 (1850-1853) 1854
NT15 River Yumans NT15
Pima NN29

RY P 286 stretched upon the ground by means of stakes. Each alternate thread of the warp is passed round a piece of cane, which, being lifted, opens a passage for the shuttle in the manner of a sley. The operator sits in the fashion of a tailor, and, raising the sley with one hand, with the other passes the shuttle, which is simply a pointed stick with the thread wound upon it, between the threads of the warp. The work is beaten up after the passage of each thread by the use of a sharp smooth-edged instrument made of hard wood. The operation of course progresses slowly; and from the length of RY P time consumed in spinning and weaving, they set a high price upon their blankets, asking for them ten or [887] [435] twelve dollars in money, or a new woollen blanket of equal size. The weaving is generally done by the old men.

P RY 286 291 The head-band or girdle consists of a white ground with a variety of figures of red, blue, and buff. The figures are angular, and, though they present a great variety, are all of one general character. The colored portions of these belts are made of wool, and the colors are quite brilliant. On examining the patterns on these bands, one is struck with their general resemblance to the figures on the ancient pottery found among the ruins of this country, a comparison with which will be made hereafter.

RY P 323 415 The pottery made by these tribes is all red or dark brown, the latter a blending of black and red. The articles made are very limited, though, perhaps, quite sufficient for their wants. In fact, they are the same as those made and in use by the Mexicans. They consist of ollas, or vases, of every size, the largest holding

2:Bartlett G-8 (1850-1853) 1854
NT15 River Yumans NT15
Pima N429

the pottery, they are ornamented with geometrical figures, arranged with much taste.

The dress of the Coco-Maricopas and the Pimos is the same. The women fold the smaller blankets or other cloths, and pass them around their loins, letting them hang to their knees. They are sometimes fastened with one of the belts before mentioned, but are generally kept in place by simply tucking one end in. Sandals of raw hide are worn on the feet. Nothing is worn on the head, nor is the hair ever tied up.

Skin Pouch.

In front it is cut off square across the eyebrows; the rest is suffered to hang loosely over the ears, neck, and about half way down the back, affording a protection to these parts from the intense heat of the sun. It is a universal custom among the women when they arrive at maturity, to draw two lines with some blue-colored dye from each corner of the mouth to the chin. This is pricked in with some pointed instrument, and remains through life. Occasionally a fair one gets a

2:Bartlett G-5 (1850-1853) 1854
NT15 River Tumana NT15
Pima NW29

The Coco-Maricopa

string of beads; but I saw more men and boys with these ornaments than women. One boy in particular, who might pass for a dandy among them, wore some twenty or more strings of beads. The body, arms, and legs of the women are naked. They generally have fine forms; for which they are indebted, as I have before remarked, to their mode of carrying burdens on their heads. In this respect, there is a marked difference between them and the men, who are generally lean and lank, with very small limbs and narrow chests. Their labor is so light, and they keep so closely to their villages or the immediate vicinity, that there is no opportunity for physical development. The men in general go naked, except the breech-cloth. A few, however, are provided with their native blankets of large size, which they fold and throw over their shoulders in the manner of the Mexicans. Some fasten them around their waists in graceful folds, letting the ends fall to their knees; then drawing a cord between their legs and attaching it to their waists, their garment resembles a capacious pair of pantaloons. I suppose that all are provided with cotton blankets; but, owing to the almost incessant heat of the day, they seldom wear them. At night, when cool, these constitute their sole covering. The head-band is worn by nearly all the men gracefully put on in several folds, with the braided ends hanging down to their shoulders. They also have a large woollen cord, from half an inch to an inch in diameter, of different colors, which they use as a head ornament, twining it around the hair. So many Americans have been among these people, that most of them have obtained ragged or cast-off shirts, which they put on on great occasions.

2:Bartlett G-8 (1850-1853) 185
NT15 River Yumans NT15
Pima NU29

P RY 291 cast-off shirts, which they put on on great occasions. By their traffic with the Boundary Commission, they obtained a large number of these garments of a good substantial quality both cotton and woollen. The bright scarlet shirts gave them quite a picturesque appearance. When they visited our camp, every man put on his best garments, no matter what was their fashion, or how many he had. I remember that on one occasion Francisco made his appearance in a pair of pantaloons, with a white shirt, over which was a checked one, and another of red flannel outside of that. For a short time he strutted about the camp, the envy and admiration of his friends. But he soon got tired of sporting such a dress with the heat at 110°; and shortly after we saw him cooling off on the grass, divested of all his finery, which he had carefully tied up in a bundle.

P RY 291 574 The men wear their hair long, never cutting it except across the eyebrows, down to which it hangs, and thus partially protects the eyes. When loosed, their hair reaches to their knees; but usually it is clubbed up in a large mass on their backs. Their earlocks either hang loose, or are braided in several strands, with little ornaments of bone, tin, or red cloth attached to them. But the decoration of their heads with the bands of which I have spoken, forms the most picturesque part of their costume. They have a singular practice of filling their hair with clay; so that when dry it resembles a great turban. I could not imagine their object in adopting so filthy a custom, unless it was to destroy the vermin. The men also wear a profusion of beads when they can obtain them.

P RY 301

3: Whited G-5 (1890) 1894 NT15 River Yumans NT15
Maricopa
Mojave

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SALT RIVER RESERVATION, PIMA AGENCY, ARIZONA.

TWO MARICOPA MEN (SITTING) AND MOHAVE MAN, IN FULL ABORIGINAL DRESS.

[Facing page 136]

3: Whited G-5 (1890) 1894 NT15 River Yumans Maricopa Pima NT15 NW 29

P R 135 these metals exist within the limits of the several reservations. A few adventurers claim that if the Indian title to the land could be extinguished enterprising miners would soon develop paying quantities of the precious metals, but such statements need verification.

P R 764 CUSTOMS AND RELIGION.—Should one of the tribe die, it was formerly the practice to burn the tent, hunt and kill all the animals owned by the deceased, and destroy all his property; but such practices have been abandoned within the past 15 years. Their mode of burial now is to dig a grave 5 or 6 feet in depth, then dig a vault at one side large enough to receive the body, fill the grave, and cover it with poles or brush, probably to prevent the violation of sepulture by the coyotes. Several such Indian burying grounds may now be seen on the Gila River reservation.

P R 797 Viewed from a religious standpoint, a steady advance has been made within the past 10 years, though the progress has been slow. The Presbyterian church has erected a small adobe chapel at this agency, in which Sunday school and other services are held every week and are well attended. In addition, a small adobe chapel has been erected and partially completed at Blackwater village, about 12 miles east of the agency, but within the limits of the reservation, with a church membership of 32, about equally divided between the sexes. The Pimas have 2 church buildings, valued at $2,000.

P R 177 262 342 PROGRESS.—The material and economic progress made by the Pima and Maricopa tribes within the past 15 years is quite noticeable. Formerly all carcasses of horses and mules which fell on the great road stretching along the south bank of the Gila river, through what is now the Pima reservation, were quickly appropriated by the Indians and used as food. Their dwellings were then miserable huts, built of brush and weeds; now there are nearly 100 adobe houses, and a large number of their huts are built of willows and sticks, well plastered on the sides and roof with adobe, those among them who can do so building houses in the Mexican style. According to a count made July 1, 1890, out of 300 dwellings of all kinds 80 were adobe houses.

P R 177 648 241 The agent is encouraging improvements by issuing a new wagon to each Indian who builds a house, imposing the condition that the wagon shall be properly cared for and housed. On the fulfillment of certain other conditions he issues a plow or harrow, thus encouraging improved methods of farming. The Indians quite readily avail themselves of these opportunities, and since September 1, 1889, there have been issued 22 wagons, 12 sets of harness, 30 plows, 200 shovels, 200 hoes, 80 iron rakes, 100 axes, 100 sickles, and 40 swamp hooks. The Pimas are self supporting, receiving no rations or annuities and no gifts from the government except farming tools, and their desire for these implements shows the progress that is being made in agriculture among them.

P R 177 291 [822] [302] In dress great progress has been made in adopting that of the whites. Probably one-half of the men wear shirts, pants, shoes, and hats; one-third go barefoot; rarely one may be seen at his cabin without covering to the legs. Some of the children wear very little clothing. The women wear no shoes in warm weather. A scanty skirt, with blouse waist, suffices for their covering, except that they wear a shawl, or a cheap substitute for one, drawn around their shoulders without folds and falling to the knees. No covering for the head is worn except when the shawl is drawn over it. Red is the prevailing color of the dress; the brighter it is the more desirable it will be. The hair is parted in the middle and combed back, and is usually worn long by both sexes, but the men have been encouraged to cut their hair short and wear hats, and efforts in this direction are meeting with some success.

P R 177 273 548 [579] [648] MORALS OF THE PIMAS AND MARICOPAS.—Drunkenness, prostitution, theft, and gambling may be classed as the prevailing vices of these Indians. According to the best authority attainable drunkenness is on the increase among the Pimas. The cause of this increase may be traced to contact with the whites, who call them intoxicants. They manufacture a cheap fermented liquor from corn or cactus fruit and indulge in drinking at their dances; but drinking does not appear to be more common with them than among the whites, and, indeed, one has but to stand by any of the many open bars of the territory to become convinced that drinking prevails extensively among the superior race. Cases of prostitution are too common, but do not seem to be increasing. Instances of brawls and quarrels are not frequent unless some of the parties are drunk. Fifty Indian boys attending school will pursue boisterous games day after day and never engage in a quarrel or a fight. The Pimas as a tribe are peaceful, and claim that they never warred with the whites, but were obliged to take up the hatchet against their ancient enemies, the Apaches, in order to preserve their existence, and having quieted them, they returned to their peaceful avocations.

P R 164 DISEASES.—The tribe is more or less tainted with venereal diseases. The Indians are scattered over the reservation, and the agency physician attends to but a small portion of those who are sick. No reliable statistics of diseases and deaths have ever been collected, and it is impossible to determine with any great degree of accuracy the proportion of deaths resulting from the several diseases or accidents. The agency physician reports the diseases as scrofula, consumption, conjunctivitis, and syphilis. Rheumatism prevails to some extent, but owing to the mildness of the climate it is not as prevalent as among tribes farther north. Scrofulous swellings on the neck and scrofulous ulcers are often seen. One old resident thinks that from 10 to 20 per cent of the deaths are due to consumption. The physician claims that a large majority of the cases of scrofula and conjunctivitis can be traced to a syphilitic taint.

P R [755] The Indians can not be relied upon to administer medicines furnished and prescribed by the physician. A large majority of them lack faith in prescribed remedies. They prefer the singing and howling of the medicine men.

5:Hodge F-4 (no date)1959
NT15 River Yumans NT15
Maricopa

175 648 Pima on Gila r., Ariz.; this was enlarged by Executive order of Aug. 31, 1876; revoked and other lands set apart by Executive order of June 14, 1879; enlarged by Executive orders of May 5, 1882, and Nov. 15, 1883. No treaty was ever made with them.

103 361 The following rancherias and other settlements at different periods are judged, from their situation, to have belonged to the Maricopa tribe: Aicatum, Amoque, Aopomse, Aqui, Aquimonduresch, Aritotoc, Atiahigui, Ayvate, Baguiburimac, Caborh, Caborica, Cant, Choutikwechilt, Cust, Cocoigui, Cohate, Comarchdut, Cuburidurch, Cudurimuitac, Duestumac, Gohate, Guiac, Hiaama, Hiyayulge,

[142] [302] [291]

MARICOPA YOUNG MAN AND WOMAN

Husso Parado (in part), Khanwesbetawes, Kwatchampedan, Norchean, Noscaric, Oitse, Ojitaliboca, Pipisca, Pitaya, Rinconada, Sacaton, San Bernardino, San Geronimo, San Martin, San Rafael, Santiago, Sasabac, Shobotarcham, Sibagoida, Sibrepos, Sicoroidag, Soenadut, Stucabitic, Sudac, Sudacsaaba, Tadeo Vaqui,

[P 806 B]

/82 cont./
000 cooking pots of many sizes.

From the Pima they also learned to weave cloth from
●291 native cotton. The dress of the women formerly consisted of a
[177] piece of this cloth wound around the body under the arms and reaching to the knees, with an outer shawl for cold weather.
[302] The men wore only the breech-cloth, but painted their bodies elaborately.

The Maricopa, of course, possessed the same wealth of
262 native vegetal and animal foods as the Pima, and employed the same methods of gathering and treating them. The fruit of the giant cactus, found in unlimited quantities, is still one of their important staples. This strange creation of the plant world blooms in early spring and ripens its fruit in June and July. Using a long
[222] pole with a wooden blade at the end, the women cut the fruit from the plant and carry it to the settlements in large baskets. The
[252] fruit is eaten fresh, dried, made into jelly, or preserved. They
273 also make quantities of wine from it, first boiling the fruit, then draining the juice into large jars, which are kept in a heated house for a week to ferment. A number of women, sometimes twenty-
[476] five or more, formerly joined in making wine, and when it was
[574] ready their neighbors were invited to a great feast, which always ended in a debauch. This deplorable custom, along with many of a commendable nature, was derived from the Pima.

241 The Maricopa are a sedentary, agricultural people. The
[252] principal crop of their small irrigated farms is wheat, which they
[412] grind into coarse flour on the metate, or hand mealing stone.

582 /83/ The little that remains of their former social organization indicates that it was identical with that of the Mohave. Nothing could be learned tending to show that under this system marriage within recognized groups of kindred was prohibited. The union
584 was without ceremony, and formal consent of the parents was not necessary; if they did not send the young man away, it was assumed that they were willing to accept him as a son-in-law.

[764] As among other Yuman tribes, the dead are burned. Within
765 a few days after the cremation of the body of an important man a mourning ceremony, called Nyimich, is observed. Fuel is heaped up to form a pyre, on which are placed pieces of clothing of each of the near relatives of the deceased. The men march around the pyre shouting and crying, followed by the women carrying